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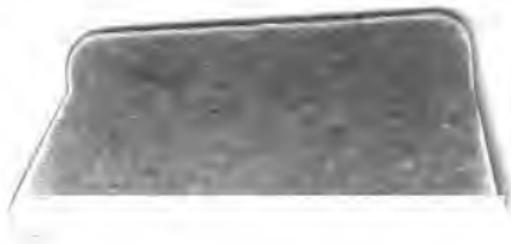
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PROPOSITI-

ON.

CONCERNING KNEELING
in the very act of receiving
Howsoever.

*Published to satisfie professours, yet humb-
lie, Submitted to the judgment of
Prophets.*

Rom. 14. 10. 11. 12.

Why doest thou condemne thy brother,
for it is written I live (saith the Lord) and e-
very Kneel shall bow vnto me. So then, every
one of vs shall giue accountes of himselfe
vnto God.

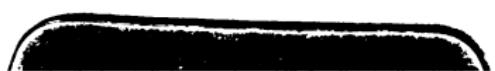
Cor. 10. 14. 22.

Flee from Idolatry, Yee cannot be partakers
of the Lords table, &c of the table of Deuils.



PRINTED 1605.

190 ~ 264.



there is no fault but *non conformitie* to superstitious vanities, A Bird of their tether may Preach scores of Popish Doctrines, be scandalous in life, and at his last cast at dice when he hath lost all, say, *In the Spise of God let him do now what he can*, and yet hould his owne well inough, An other mans owne and ill inough I mighte well say if the law might haue due courie well, God amend all, and restraine the remnant of this Rage. In meane while I reioice to heare that it is giuen to any of Gods people not only to beleue in Christ but also to suffer for his sake, hauing the same fight which they see or heare to be in their Ministers, as it becommeth the Ghospel of Christ, the sincerity wherof belongeth as well to the people as to the Ministers of Christ. for howsoeuer all are not to weare the whore of Babilons Smocke, yet all are to make conscience of bowing the knee to Baal. To confirme your zeale against the superstition of Kneeling I haue longe sought (being often solicited so to do by you) and at length found a short but (in my poore iudgement at least to mee) a sufficient discourse which I haue printed, that I may comfort not onely you but many other also who are in doubt, with *that comfort where with I my selfe am comforted of God*. I say Comferted. Nor when



KNEELING IN THE VERY
acte of taking, eating and drinking the
Sacramentall bread and wine, in the holy
Communion cannot be without sinne .

{ **I**t is to be under stood, that, howsoeuer
Kneeling may (in it selfe considered) be
esteemed a naturall gesture of the body, as
standing, sitting, etc. yet in this case, it is
by Institution of man. For neither nature
nor custome, doth teach vs. ordinarily to
knele when we eat & drinke neither doth
the word require Kneeling in this case.
If it be by Institution, it must be either in
respect of a more reuerēt receiuing, or Not.
But if the most soleme signe of reucrence
(used in theis partes of the world) be with
out all respecte of reucrence, and that by
Institution of authority, in so high a part
of Gods seruice may not suche Kneeling be
iudged, if not a grosse mocking of Christ,
as was the souldiours their bowing of knes ^{Mat}
before him, yet a taking of the name of god ^{Mal}
in vaine. Seing all significatiōs of honour,
in Gods seruice, ought to be to the honow

^{4.2}
_{mg. 5. 13.} of his name, and an othe not religiouſly intended (as in the nature therof it ought to be) to the honour of God, is the taking of Gods name in vaine. Did Naaman newly brought to the knowledge of God, attribut so much to bowing in the house of Rimmō when his master leaned on him, so that it was not his voluntary act? And ſhal we, who haue had the Gospel long, kneeling by inſtitution and determination, in a principall parte of Gods ſeruice, make no accoupt whether wee honour god, or no, by ſuch kneeling?

³
_{m. 12. 1 & 5. 23. 32. 13. 21. 15. 9.} If kneeling be Instituted for a more reverent receyng, then it must be either in regard of God, or of bread and wine. If in regard of god then must wee be well perſwaded that ſuch kneeling is an acceptable ſeruice unto his Maieſtie. And that this may be, we must conſider, whether ſuch kneeling be a wilworſhipp or a ſeruice reaſonable, and according to Geds will. Leaſt otherwife we finde our ſelues ſo far from honoring God, as that we provoke him. As did

did Nadab and Abihu, who offered incense, but not with the very fire which God appoynted, and were therefore devoured with fire. And as did King David, & the preists, who caried the Arke otherwise than it ought to haue been, and therefore VzZa died for it, with a sodaine death. For God wilbe sanctified(if not By yet) In all them that come neere him.

But kneeling is contrary to the example of Christ, and his Apostles, who ministred & received sitting, or in such a gesture, as in those countryes was most used at eating. From which example to differ, without warrant from Gods word cannot be without fault. Seeing examples of holy men, much more of Christ, are to be followed, except there be some reasonable cause to the contrary. And the Apostle to reforme an abuse which crept(even in their times) into loue feastes, which were immediatly, before, or after the Lords supper, did banish them thence, & reduced the manner of administering the Lords supper to the

r. 11. 22 first institution, saying: Shall I prayse you
in this? I prayse you not. For I haue receiued
of the Lord that which I haue also delivered
vnto you, etc. Wherby it is apparant, that that
forme of administration, which differeth
frō the first institution, is worthy no prayse
and therfore no acceptable service to God.
For if the Apostle would not tolerate an
indifferent thing (as was a loue feast till
then) to continue so nere the L. supper, whē
it was abused, how would they allow the
chaunge of sitting into kneeling, especially
in these two considerations?

5 First, because the abuse of loue feastes(viz.
superfluity) was never so great, and scandalous,
in the Apostles time, as the abuse
of kneeling(viz. Idolatry) was and is in
the sinagogue of Rome: And besides, Loue
feastes were either before, or after the L.
supper, wheras kneeling is in the principal
part of the holy Communion. Therfore if
the Apostle banished Loue feastes from the
L supper, because of the abuse, & brought
the Church to the simplicitie of the first in
stitution, Is it not a tempting sinne to re-
taine

taine the Idolatrous kneeling of Papistes,
and reiect the exemplary sitting of our M.
Christ? And the rather, because it is in
that sacrament, & in that part of the sa-
crament, which especially setteth forth our
communion with Christ, & his Church,
and is therefore called The communion.

In due consideration wherof, how can wee ^{1 C.} _{17.}
imagine, that Christ hath any honor by
our kneeling? Seeing it swiruest, not only
from his example, but also from the prac-
tise of all reformed Churches, except in
England, which the Papistes them selues
call Puritan-papisticall, for retainyng ^{Conti}
^{Ecclesiastical}
this, and other popish corruptions, and, Se-
ing it may be an argument (especially to a
papist not understanding our tongue) that
we haue communion with Antichrist, &
& his sinagogue, at least in the Idolatry of
bread worship. Which our failing, or care-
lesnes to avow our communio with Christ
and his church, and not abhorring all co-
munion with Antichrist & his sinagogue
cannot be without grevous sinne. Or el-

P. 20d.

^{1.11,12} Paul sinned, when he rebuked Peter for
^{xro. 21.16} not holding communion with the Gentils
^{for 6.15,} converted, and wrote without good war-
^{at. 12.30,} rant, where he saith: If any lust to be contentious, we haue no such custome, neither the Churches of God. & in another place: VVhat communion hath Christ with Belial? Come out, and touch no vncleane thing. Doth not God streightly forbid vs to serue him, as Idolatros doe their gods. These things co-
sidered, Can kneeling wherwith Papistes doe honor their breading God, be honorable to Christ, in his holy sacrament?

6 Secondly, whereas the end of a sacrament is to informe the outwurd man, by sensible demonstrations, it pleased our M. Christ to vse such a gesture, as, agreeably with bread and wine, setteth out our communio-
on and spirituall familiaritie with him, and reioycynge in him. And therfore as he
^{iel. 3.20,} saith, If any heare my voyce, and open the
^{ish. 8.11,} dore, I will come in to him, and sup with him and he with me, so he saith, Many shall come from the east and west, and shall sit with A:
braham etc. By which places it appeareth that as by supper, so by sitting, familiar re-
joyce-

ioyning, or rrejoycing familiarity is
expressed. In which respects the cōmunion
is called the Lords supper & not A Sacri-
fice, & we are said to be pertakers of the
L.table, & not of an alter. And therfore ^{Exod}
^{1 Co}
^{& 10}
not kneeling, and sitting is for receiving.
Wee read not of any gesture of bodie pre-
scribed, or observed in Circumcision, and
Baptisme as in the Passover & L. supper
Because there needeth no materiall regard
so to be had of any certaine gesture in the ^{Exod}
^{Numi}
^{11. 11}
^{Math:}
^{& 26}
former sacraments, so the foreskynne were
cut of, and water be uſed : But in the o-
ther two, a gesture, answerable to the ac-
tion is requisit. And therfore God prescri-
bed to his people: when they were to flie out
of Egipt, the gesture of loynes gyrded, &
staves in their hands, because the eating
then of the passover was in hast. But that
gesture being but for that time, as may ap-
pears by the omission therof, when the ob-
servation of the passover was established,
our Master Christ, who came not to break
but fulfill the law, and knew what was fit-

et

gjune auugusti vñ my w̄able to ealmy
And the rather, because it darkeneth the
counsell of God, and beyng a signe of the
^{12.}
^{21.25} grcateſt Submision obscureth that Reioy-
cing familiaritie, which the L.upper sig-
niſieth, and ſealeth. Doe we not condemne
the papifts for miniftring the communion
in one kinde, because ſuch an admini-
ſtration is againſt Christ his example, and
doeth not liuely demonstrate the Lords
death? Here a caveat is to be given, that
none take occation by this diſcourse, to iu-
ſtifie the childiſh paedagogy of ſignifyng
ceremonies devised by man, Seeing ſitting
w̄is uſed by Christ, and the ſignification
thereof is found in ſcripture. And therfore
that childiſh paedagogy is not iuſtified by
that worthy ſervant of Christ, M. Cart-
wright, his iudgment, viꝝ. That ſitting
doth ſignifie our reſt in Christ Iefus.

That

That kneeling may be more soundly convinced as a wilworship , obicctions are to be answered. Therfore where it is supposed that Christ and his Apostles ministred & received sitting but by occasion, and not of purpose: because they were sitting before in eating the passover. wheras if Christ had sitten down of purpos to administer the cōmunion, then all that is said is graunted to be some purpose. The answer is short, yet full: Christ did sit of purpose, when he ministred his last supper. For after the passeover he rose, washd his disciples feet, and sat downe againe.

If it be demaunded, why the Church is not bound to the time of evening , as well as to the gesture of sitting, sith Christ obserued the one, as well as the other? It may be answered : Time being a common circumstance to every action (for nothing can be done, but in some time) the perticu- Ioh.
lar time is not to be obserued, except Christ Gen:
had sanctified it to the communion , as God sainctified the 7. day, on which he rest.

26, 1. rested, or (at least) chosen it of purpose, as
 2. 53 he did sitting. But wheras it was upon spe-
 ciall, and necessary occasion, for the passee-
 over must eaten before the L. supper could
 be instituted instead therof, and presently
 after supper the hower came, when Christ
 was to be betrayed, therefore if the Iewes
 transgressed not the institution of the pass-
 over, by chaunging a gesture, at the first
 prescribed by God according to that their
 present occasion, in another fitter for a tie
 of rest, much leſſe doe christians transgreſſe
 the institution of the L. supper, by chaun-
 ging the time takcn by Christ upon occaſion,
 but not prescribed, into some other fit-
 ter (in discretion) for the ordinarie cele-
 bration of the L. supper . As probably the
 Primitiue Churches did . For every first
 day of the weeke (viz. the L. day) the bre-
 42. &c thren came togither to breake bread ; id
 16, 2. est, to minister the communioñ . So that
 1. 10 either they never met upon the L. day,
 but in the evening , or else they celebra-
 ted the communion at some other times .

but

but for my alteration of the gestures of
sitting, especially into kneeling there is not
the least probabilitie.

It is further objected. That we may kneele
in regard of prayers to be used, by prescrip-
tion of authority, at the deliueryng of the
bread and wine. viz. The bodie of our Lord
Jesus Christ which was giue for thee, preseru-
thy bodie and soule into eternall life, and take
and eat this. etc. Heere unto these answers may
be returned. Seeing we recet Christ his ex-
ample of sitting for kneeling, we must not
stand vpon what we may doe, but humbly
consider what we must doe. For if there
be not a necessary, and a iustifiable cause
both of those prayers, and of Kneeling in
regard of them, doe we not presume vpon
Christ his patience, in reiecting his exam-
ple? Now, what necessitie is there of those
prayers, at that very time? Seeing prayers
goe before, and follow after. Againc, must
we needs kneele at every bitte of a prayer?
Is their more necessity to obey a needless
direction to kneele at those prayers, than
to follow the example of Christ, In sitting
vse

when we take eate and drinke , things requyred in the same sentences? And why must the people kneele , when they heare those prayers , rather than the minister who pronounceth them? But it is a question, Whither those prayers be iustifiable or no . For besides that , by reason of them , Kneeling , devised and abused by Anti-christ , doth crosse the practise of Christ and his Apostles , and they may seeme awayne repetition: Even the adding of the to the words of institution is contrary to the minde of Christ. For he did first blesse or pray , and after gaue the Elements , in a sacramentall forme of words , without any addition , saying , take , eate , etc. Which order of administration , and forme of words , Mathew , Marke , Luke , and Paul doe so constantly , precisely , and sincerely relate , that any may perccive the meaning of the spirit to be . That the sacramentall forme of words ought precisely to be obserued , without any addition . And the rather because Paul beginneth his relation thus ,

I haue received of the Lord , that which I ^{1 Cor.} haue also deliuered,etc. So that it may ^{24,} seeme to be against religion and reason, that so a sacramentall forme of speach, wherin the minister should only supply the person of Christ , there should be added a prayer, as in the name of the Church. This confusion is fitter for Babilon , than for Sion. Lastly, Why is not a short prayer, after other going before, as will ioyned to the sacramentall forme of Baptisme: viz. N. I baptise thee In the name of the Father,etc. If then this addition of prayer to the sacramentall forme of words, be not of faith, ^{Rom. 10:13} how can we, with faith and a good conscience, confirme, or allow the same with our kneeling?

Lastly for iustifying of Kneeling, it is affirmed . That it is indifferent whither we sitt, stand, or kneele: Seing Christ did sit, when he did eate the passover. Wheras God commaunded the children of Israel in Egypt to eate the passover standing, and some reformed churches receive stan-

ding, for all that Christ did sit at his last supper: Therfore the King may appoynt Kneeling, as the most reverend gesture, and best beseeeming so holy an action. For answer wherunto, howsoever that which is alreadie said, may suffice, Yet it may be further considered, That though it be admitted, that it is indifferent to sit, or to stand, yet it doth not follow, that Kneeling is indifferent, For sitting is the example, and standing is a gesture sometimes vſed in ordinary eating, and (in the obiection) it is said to be prescribed at a sacramentall feast. Againe, It doth not follow, That because Christ vſed a gesture fitter for eating in his time, instead of a gesture prescribed upon occasion, it is therfore lawfull to vſe a gesture nothing answerable to eating, and that taken out of the Synagogue of Antichrist (as though the word of God came out of it, or to it onely) instead of a gesture most answerable to eating, & of purpose vſed by Christ at the institutio[n] of the sacrament. So that notwithstanding
^{14. 36} all

all that is said for Kneeling, His Maiestie
 (upon whome the burthern as of this ge-
 sture so of other ceremonies, is layde) may
 remember, That Hezekiah appoynted ^{2 Chro}
^{25,} Levites in the house of the Lord with Ci-
 balls, etc . according to the commaunde-
 ment of David, and Gad the Kings Seer,
 and Nathan the Prophet, for the cōmaun-
 dement was by the hand of the Lord, and
 by the hand of his prophets. And withall
 consider, that if Kneeling were the most
 reverēt gesture, & best be seming the holy
 cōmuniō, our L. & Master would nothauē
 sitten downe of purpose, at his last supper.
 And that Ahaz was deceived In deeming
 the Alter at Damascus, more honorable
 for Gods service, thā the alter of the Lord. <sup>2. King
10, 12:1</sup>

Having said that which may be suffi-
 cient to a man reasonable, and not con-
 tentious, against the iustitution of knee-
 ling for supposed reverence in regard of
 God, it remaineth that somewhat be said
 against the institution of Kneeling, for
 reverence in regard of bread and wine.

Which need not be much, For no sound protestant, of any knowledge, will affirme it, but rather presently consider, That if kneeling be instituted for reverence in regard of bread and wine, It must be either because they represent the body & bloud of Christ, though remaining bread and wine touching there substance: And then for like reason, we may worship the crucifix, and image of God, as the papists doe: Or, because Christ is really, bodily, & locally, though invisibly, present in them, either by Transubstantiation, according to the herisy of the papists, or by consubstantiation, according to the herisy of the Lutherans. These things cannot but be considered, And then it must needs follow, that if we abjure these herisies of Papists, & Lutherans, we must also abhorre idolatrous, & superstitious kneeling, their daughter and Nurse, which was never hearde of before Transubstantiation was hatched in the sinagogue of Antichrist. So that immediately after Pope Innocent decreed Tran-

Sub.

substantiation, Pope Honoriūs decreed kneeling. Therefore if Harding doth graunt that it is not well to kneele: but in regard of a reall, & bodily presence, a sound protestant should infer, But I detest your reall presence, therfore I abhorre your Idolatrous kneeling.

We are to abhorre kneeling, not onely because we abhorre the herisyes of worshipping images, Transubstantiation, & Consubstantiation, but also, Because it is the shew of the greatest evils that ever were, viz Idolatry in worshipping a God made of a peice of bread, and of communio with Antichrist, rather than, with Christ, and therefore the greatest scandall that ever was or can be, both in regard of those evils it doth occasionally teach, or confirme, As also in regard of multituds (indeed the most part of people) either not sufficetly instructed in the right understanding, & use of the sacrament, and therfore carried with a blinde devotion learned by tradition, or corrupted (more or lesse) with the leaven

of poperie. Who all in regard of their weaknes, are indangered by this gesture, either grossly to commit the Idolatry of papists, or to haue a superstitious estimation of the outward elements. And therather, because by the 21 Canon it is provided: That no bread, and wine newly brought, shalbe vsed, but first the words of institution shall be rehearsed, when the said bread & wine be present vpon the Communion table, As if the words were incantations, & the table like the aulter which sauctifieth the sacrifice. May not this prouiso seeme (at least to the simple) to make way at least to the Popish consecration? How grevous a sinne it is to

18.6. scandalize the weake, may appeare by the wordes of Christ: viz. whosoever shall offend one of these little ones, it were better for him, that a milstone were hanged about his necke, and that he were drowned in the

8.13. depth of the Sea. And of Paul: If meate offend my brother, I will eat no flesh, while the world standeth, that I may not offend my brother. What an offence or scandall is, the Apostle sheweth in the same chapter, viz. An occasion of failyng to the weake.

The

The perticular offence he speaketh of is
this: Notwithstanding the gospell was pre-
ached a convenient time , and that by the
Apostles, yet many wanted knowledge,^{ver.}
even unto that time , did eate as a thing
sacrificed to an Idoll : Of whome if any
should see a man indued with knowledge
sit at table in the Idols temple , his weake
conscience might occasionally be imbolde-
ned to eate those things which are sacri-
ficed to Idols. If Paul would never eate flesh
rather than he would offend in this case,
because in so doeing he shoud sinne agaist ^{ver. 1}

Christ, how dare a christian, hauing know-
ledge, kneele in the presence of any, who,
for want of knowledge , receiue superstiti-
ously. Of which sort, seeing there be so many
even untill this hower , and ever likly to
be, that we know not when , and where to
communicate without some such , either
old, or young: it followeth, that as sitting
at table in the Idols temple, could not be
with out sinne; in the Apostles time, so kne-
eling cannot be without sin in these dayes,

when the number of faithfull teachers is much decreased, but of papists much increased, & by our kneeling much confirmed in their bread worshipe. Therfore If his Maiesties iudgment be sound, that the surplice is not to be worne, if Heathenish men were commorant among vs, who, therby, might take occasion to be strengthened in their paganism? shall we by our corrupt practise of kneeling, strengthen the papists, who swarne among us, in their Idolatry? If the State doth well, in ordeining the sacrament to be administred in vusual bread to take away superstition, wheras Christ did by occasion, minister in unleavēed bread, shall not we doe ill, In teaching, or confirming superstition by kneeling, whereas Christ did of purpose minister sitting? Set of Idol ting up of images in churches onely to be lay mens booke, is, by authoritie condemned, because they are as stumbling blockes in way of the blinde: So that they haue been, are still, and will be hereafter worshipped by ignorant persons. Is not kneeling as scandalous? How can it then be iustified?

But

But it is said, that the Kings commandement taketh away scandall, in things indifferent. And it may be averred that this is a beginning of the question, except it be proved by the word, that kneeling may be without sinne, and that notwithstanding it be an institution of man, contrary to the example of Christ, a signe of communion rather with Antichrist and his synagogue of Rome, than with Christ and his Church, it haue no proportion with sacramentall eating, and haue beeene, is, and will be bread worshiye. But suppose that in it selfe it were as indifferent as was eating of flesh sacrificed to an Idol, not in the Idols temple, but at a ¹_{28.} private table where no weake ones were, in the Apostles time: yet how doth the Kings commandement take away scandall from kneeling in publicke places? Doth it make all so sure, that none can be scandalized? Or, if that cannot be, doth it take away guiltines from the scandalizer, as if all the blame of scandalizing, were in the Kings commandement? Surely it must be in the former

former, or els the latter cannot be, For by
 scandalizing a weake brother perisheth. Of
 whose bloud, the scandalizer is guiltie, as
 Ioab was of Vriahs bloud, notwithstanding
 the Kings commaundement. Here
 his Maiestie knowne to be of a gentle dispo-
 sition, & to haue learned, yea professed bet-
 ter thinges in Scotland, is most humblie
 prayed, to take this word (King) as spoken
 in imitation, and understood of Cantor:
 who knowne to be of a violent disposition,
 did cary matters in the Convocation, and
 published Canons not orderly, & fully con-
 cluded, as some of his suffragane prelates
 report, But it is impossible, that the Kings
 commaundement should make all so sure,
 that none can be scandalized, the generall
 ignorance of the people, the disposition of
 the ignorant unto superstition, the old lea-
 ven of popery not purged, & the multipli-
 yng of papists, all well considered. Nay ra-
 ther, It is likely, that by the commaunde-
 ment, the scandall will be the greater. Espe-
 cially in regard of the 27 Canon, where
 ministers

27

ministers are commaunded, under paine
of suspension , Not wittingly to administer
the sacrament to any ,but such as kneele. **May**
not simple, & superstitious persons take oc-
casion thus to argue? Why shoulde kneeling
be thus urged by autoritie, if the sacra-
mentall signes of the bodie, and bloud of
Christ, be no more to be reverenced, than
water applyed in baptizing children? See-
ing that is also a sanctified signe of Christ
his bloud , that wesheth away our sinnes,
and iniquities.

To conclud, If kneeling in the very acte
of taking,eating & drinking the sacra-
mentall bread & wine,in the holy commu-
nion, be (1) an institution of man. (2) If
it be the taking of Geds name in vaine,
when it is without all respecte of reverence
(3) If God be not honored thereby, except
it be according to his will.(4) If it swarue
from the example of Christ his sitting, &
therfore deserueth no prayse. (5) If it be a
provoking sinne to reiect the exemplary
sitting of christ, wherby we shew our selues

to be in communion with Christ, & there
formed churches, and to retaine kneeling,
which for bread worship, ought to be ba-
nnished, & wherby we seeme to be in com-
munion with Antichrist, & his sinagogue. 6)
If it obscureth that rejoycing familiaritie
in & with Christ which the L. supper sig-
niifieth (7) if the argument from Christ
his example be made the stronger, in that
he sat of purpose. 8) If the lawfulnes of chu-
sing a fitter time than the euening cannot
justify our reiecting Christ his exemp'ry
sitting (9) if the bittes of prayer ioyned
with the words of institutio do make knel-
ling the more sinfull (10) If kneeling be not
as indifferent, as standing, nor best besce-
ming the holy communion, and the King
must appoynt nothing but by the hand of
the Lord. (11) If we ought to abhor kneel-
ling, as we abhorre the worlipping of I-
mages, Transubstantiation, & Consu-
stantiation. (12) If to scandalize be gre-
vously to sinne, and kneeling be a shew of
the greatest evils, and withall the great

the

scandall. And (13) If it be a begging of
the question to affirme, kneeling to be in-
different, & the Kings commaundement
(so called) doth rather increase, thā lesson
scandall by kneeling, It may be averred,
that kneeling in the very acte of Taking,
eating, and drinking the sacramentall
bread & wine, in the holy communi-
on, cannot be without sinne.

The Printer to the reader.

The copy sent me wanted direction for the quotations: &
I wanted an English copie & therfore haue I failed more
than I would: especially in placing them. But pardon I
pray, and take knowledge of these principals:

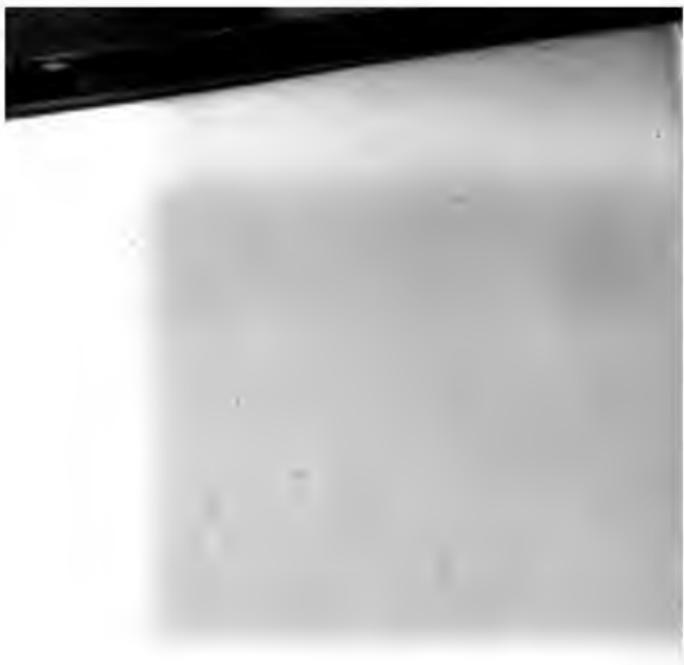
Errata,

Pag 2 put downe Rem, 16, 17, 18, phil, 3, 20
19, gal, 6, 12 lines, 2 pa, 5, 1 u, d, n al, 1, 6, 7, 12
pa 6, 2 king 5, 18 13. ra 7, 1 cor 11, 1, 15, pa
10, 1 cor, 11, 16 13 & 2 cor 6, 15, 17 14, &c
deut 12, 30, 31 15, math 8, 11 12, pa, 11 set
vp 1 cor 11, 20 & 10, 21 12 & p, d, e, o, 12
11 16, num, 3, 11, 12 math, 5, 17 & 26, 20 1
12, pa 12, 11. put out not. & set rplc b 38, 2
11, p, d, 1 cor, 11, 25, 26, 16, pa 13 f, v: John
13, 4, 12 110 p, d, gen, 2, 2, 3, 1 3. pa 14 pu, d:
Math 26: 31: 45: Luke 22: 53 lin 4 read must
be eaten lin 11. read into another. pa 16. li: 2
read sentences prescribed & s. v: mat: 6: 7 \ s









- 1 -







